



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbaha</i> <sup>1</sup> (said: <i>subhana Allah</i> ) for Allah what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> and He (is) the Mighty, The <i>Hakeem</i> <sup>2</sup> (infinite <i>hekma</i> <sup>3</sup> Possessor).	سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
2. He Who exited whom <sup>r</sup> unbelieved they <sup>z</sup> of the book's folk, from their homes <sup>w</sup> for first [the] throng; <sup>4</sup> not presumed you <sup>c</sup> that they <sup>z</sup> exit and they <sup>z</sup> presumed that their fortresses (are) barricading them from Allah; then <i>atabom</i> <sup>x</sup> ( <i>bapped-on/ came-to them</i> ) <sup>x</sup> Allah from whence not <i>yahta'sebo</i> ( <i>they<sup>z</sup> could reckon/ expect</i> ); and [He] threw in their hearts the fright; they <sup>z</sup> destroy their houses by their hands <sup>w</sup> and the believers' hands; <sup>w</sup> so <i>eatabero</i> ( <i>let-take instructive example you<sup>c</sup></i> ); <i>ya'oley</i> (O, you <sup>c</sup> possessors of) the <i>abssa're</i> ( <i>insights/ discernments</i> ).	هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَيْنَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ تَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾
3. And <i>lawla</i> ( <i>had it not been for</i> ) that Allah wrote on them the banishment, surely [He] ( <i>would have</i> ) tormented them in the world <sup>w</sup> and for them in the Hereafter <sup>w</sup> (is) The Fire's <sup>w</sup> torment. <sup>x</sup>	وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾
4. <i>Tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> (is) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.	ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾
5. Whatever you <sup>z</sup> cut of a date-palm or you <sup>c</sup> left it <sup>w</sup> stander <sup>w5</sup> /standing <sup>w</sup> on its <sup>w</sup> origins/bases then by Allah's leave; and to [He] disgraces the <i>fa'seqeena</i> ( <i>rebels vis-à-vis Allah's command</i> ).	مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾
6. And whatever Allah <i>afa'a</i> <sup>6</sup> ( <i>retributed-easy-booty without fight</i> ) on His messenger of them, so not festinated you <sup>c</sup> on it <sup>x</sup> of horses and nor of camels; [and,] but Allah authorizes His messengers on whom <sup>p</sup> [He] wills; and Allah over every-thing (is) Omnipotent.	وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

<sup>1</sup> The word "sabbaha"="سَبِّحَ" means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*. All the aforesaid is rendered by saying: *subhana Allah*.

<sup>2</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>3</sup> See the *Lexicon* attached to this Translation for "hekma."

<sup>4</sup> The word "الحشر" = "the throng," meaning "large group of people gathered or crowded closely together," however in this case referring to "the first throng," that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon).

<sup>5</sup> The word "لِينَةٍ" = "date-palm" in Arabic is a *feminine* gender. And since "standing" is its qualifier, so it's likewise *feminized*.

<sup>6</sup> The word "أَفَاءَ" means "retributed easy-booty without fight." See *الراغب*.

7. Whatever Allah<sup>a7</sup> (entitled easy-booty) on His messenger of the villages<sup>w</sup> folks<sup>w</sup> then for Allah and His messenger and for the kin's possessors and the orphans and the *masakee'ne*<sup>8</sup> (not having sufficient material possession<sup>s</sup>) and son (of) the path (wayfarer); so-that (it) be not an alternation among the rich of you;<sup>b</sup> and whatever the messenger *aa'takum* ([he] accorded/gave you<sup>b</sup>) so let-you<sup>z</sup> take it<sup>x</sup> and whatever [he] restrained you<sup>b</sup> a'n (regarding) it<sup>x</sup> so let-you<sup>z</sup> cease (doing it); and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) severe(in) the punishment.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

8. For the poor<sup>9</sup> the emigrants, who<sup>r</sup> (had been) exiled they<sup>z</sup> from their homes<sup>w</sup> and their possessions *yabta-ghona* (earnestly quest they<sup>z</sup>) munificence from Allah and a *redhwanan*<sup>x</sup> (ultimate delight/gratification); and they<sup>z</sup> succor Allah and His messenger; those, they (are) the *ssa'de-qoona* (always-truth-enforcers).

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

9. And who<sup>r</sup> *tabanwa'o* (they<sup>z</sup> deservedly ensconced) the home<sup>w</sup> and the belief of before them they<sup>z</sup> love whoever [he] emigrated to them and they<sup>z</sup> find not in their chests a need<sup>w</sup> of what *oto* (they<sup>z</sup> had been accorded) and *you'atherona* (favor-others they<sup>z</sup>) over themselves<sup>w</sup> and albeit [was] by them a privation<sup>w</sup>; and whoever (is) [he] protected (from) own-self's<sup>w</sup> *shubha*<sup>10</sup> (stinginess, stinting towards doing what is dutiful/obligatory), those they (are) the thrivers.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

10. And who<sup>r</sup> they<sup>z</sup> came from after them they<sup>z</sup> say: our Lord, let-forgive for us [You<sup>s</sup>] and for our brothers who<sup>r</sup> preceded us they<sup>z</sup> in the belief; and let-not [You<sup>s</sup>] make in our hearts a rancor for whom<sup>r</sup> believed they<sup>z</sup>; our Lord verily You<sup>s</sup> (are) *Ra'oofon*<sup>11</sup> (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

11. Have not seen [you<sup>s</sup>] whom<sup>r</sup> they<sup>z</sup> hypocrised, they<sup>z</sup> say for their brothers, who<sup>r</sup> they<sup>z</sup> unbelieved, of the book's folk: *la'en* (indeed if) you<sup>c</sup> (are to be) exited surely we assuredly<sup>12</sup> exit with you<sup>b</sup> and not obey [we] in you<sup>b</sup> an *ahadan*<sup>13</sup> (a lone/any-one) ever; and *en*

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ

<sup>7</sup> Ibid.

<sup>8</sup> For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqir* lacks any material possessions.

<sup>9</sup> The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction.

<sup>10</sup> The word “shubha”=“الشح” versus “البخل” the two words are too different. “الشح” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth. So, “ashubha” is (stinginess, stinting towards doing what is dutiful, i.e. obligatory).

<sup>11</sup> The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See التاج.

<sup>12</sup> The “ل” in “لَنَخْرُجَنَّ” and in “لَنَنْصُرَنَّكُمْ” and in “لَيُؤْثِرُونَ” in the next *Ayah* # 12, all are juratory “ل”=“القسم” amounting to “التأكيد”, i.e. affirmation, expressed in all cases by “assuredly”.

<sup>13</sup> See the *Lexicon* attached to this Translation regarding “أحد”.

\*The expression “they<sup>z</sup> divert the *adbara* (rears)” means flee in defeat, so the observer sees their rear as they flee.

(if) you <sup>c</sup> (are to be) mutually fought surely we assuredly succor you; <sup>b</sup> and Allah witnesses verily they (are) surely liars.	أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠﴾
12. <i>La'en</i> (indeed if) (had been) exited they <sup>z</sup> not exit they <sup>z</sup> with them; and <i>la'en</i> they <sup>z</sup> (had been) mutually fought not they <sup>z</sup> succor them; and <i>la'en</i> they <sup>z</sup> succored them surely assuredly they <sup>z</sup> divert the <i>adbara</i> (rears); afterwards not (to be) succored they. <sup>z</sup>	لَنْ أَخْرَجُوا لَا تَخْرُجُونَ مَعَهُمْ وَلَنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَنْ نَصُرُوهُمْ لِيُؤَلِّبَ الْأَدْبَرَ ثُمَّ لَا يَنْصُرُونَ ﴿١١﴾
13. Surely you <sup>f</sup> (are) harder an apprehension/anxiety in their chest than Allah; <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> (is) because they (are) a people (who) not understand.	لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢﴾
14. Not mutually fight you <sup>b</sup> they <sup>z</sup> together except in fortified villages <sup>w</sup> or from behind <sup>14</sup> walls; their <i>ba'aso</i> (warfare/ courage) among them (is) severe; [you <sup>s</sup> ] reckon them together while their hearts (are) <i>shatta</i> (segregates); <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> (is) because they (are) people (who) not cerebrate they. <sup>z</sup>	لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٣﴾
15. Like an example/parable (of) who <sup>r</sup> of before them nighly, tasted they <sup>z</sup> <i>wabala</i> (burdensome-ill-result) (of) their matter; <sup>x</sup> and for them (is) a painful torment.	كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَيَالِ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾
16. Like the Satan's example/parable <i>edh</i> (whereas) said [he] for the human: let-ubelieve [you <sup>s</sup> ]; then <i>lamma</i> (when/ whence) [he] unbelieved, said [he]: verily I (am) a disclaimant/absolver (of myself) from you; <sup>g</sup> verily I fear/know <sup>15</sup> Allah the world's Lord.	كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٥﴾
17. Then [was] their consequence <sup>w</sup> both that they both (are) in The Fire immortals in it; <sup>w</sup> and <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> (is) the injustice-doers <sup>16</sup> requital.	فَكَانَ عِقَابُهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٦﴾
18. O you who <sup>r</sup> believed they <sup>z</sup> <i>ettaqo</i> (let reverentially guard you <sup>z</sup> not to displease) Allah; and let look a self <sup>w</sup> what it <sup>w</sup> advanced-she <sup>y</sup> for tomorrow; and <i>ettaqo</i> Allah; verily Allah (is) Proficient by what work you. <sup>z</sup>	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٧﴾
19. And let not be you <sup>z</sup> like whom <sup>r</sup> they <sup>z</sup> forgot <sup>17</sup> (ceased paying attention to) Allah; so [He] (caused) them (to) forget their selves; those, they (are) the <i>fa'seqoona</i> (rebels vis-à-vis Allah's command).	وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٨﴾

بعد “ (2) ” ”القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.“ (1) ”الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.“  
14 The word “وراء” means: (1) “ولد الولد” (3) “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here (2 seems to apply).

15 Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

16 The word “ظالم” in “ظالمون” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

17 The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.



20. Not level/even (are) The Fire's <sup>w</sup> companions and the Paradise's <sup>w</sup> companions; the Paradise's <sup>w</sup> companions, they (are) the winners. <sup>x</sup>	لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾
21. Had We descended this Qur'an <sup>x</sup> on a mountain <sup>x</sup> surely (would have) seen it <sup>x</sup> you <sup>s</sup> <i>khashe'an</i> <sup>18</sup> ( <i>it<sup>x</sup> humble-submitter</i> ), riving, from Allah's <i>khashya'te</i> ( <i>reverent-fear</i> ); <sup>w</sup> and <i>telka<sup>w</sup></i> ( <i>she-that-afar-it<sup>w</sup> / those<sup>w</sup></i> ) (are) the parables/-examples We strike it <sup>w</sup> for the people, <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they rethink.	لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
22. He (is) Allah Who no <i>elaha</i> (a deity) except Him; the visible and the invisible Knower; He (is) <i>Ar-Rahama'no</i> <i>Ar-Rabeemo</i> ( <i>iterative mercy Giver</i> ).	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾
23. He (is) Allah, Who no <i>elaha</i> (a deity) except Him; The King, The <i>Quddoso</i> <sup>19</sup> ( <i>The Pure/ beyond every/ any blemish elevated high</i> ), The Peace <sup>20</sup> , The Believer, <sup>21</sup> The-Dominator, The Mighty, The <i>Jabbar</i> ( <i>The vigorous Effector/Compeller</i> ), <i>Al-Mutakabber</i> <sup>22</sup> ( <i>The Stander befittingly above submission</i> ); <i>subhana</i> <sup>23</sup> ( <i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah amm (regarding) what they<sup>z</sup> partner (other deities with Him)</i> ).	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
24. He (is) Allah The Creator The <i>Ba'reo</i> ( <i>Originator/-Generator</i> ) The Portrayer/Fashioner; for Him (are) the <i>husna</i> ( <i>all around most beautiful</i> ) the names; <i>yousabbeho</i> <sup>24</sup> ( <i>say: subhana Allah</i> ) for Him what (are): in the Heavens and the Earth; and He (is) The Mighty, The <i>Hakeemo</i> <sup>25</sup> ( <i>infinite bekma Possessor</i> ).	هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

<sup>18</sup> The word “خاشعاً” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “الخشوع” denotes *submission* of *sight* and *sound* as well. See اللسان. So, “خاشعاً” with respect to the mountain seems to mean *subsided* in all aspects. That is if we were to understand its *language* we would have found it *fully subdued* in body, sight and sound.

<sup>19</sup> The word “القدوس” is linguistically defined as: *that which is pure, and beyond any blemish elevated high*. See التاج.

<sup>20</sup> That is *The Bringer* of peace to all others.

<sup>21</sup> The word “المؤمن” is rooted in “أمن,” which means “جعلهُ يامن، كآمنه من خوف أي أزال خوفه فاطمأن.” Like “أمنهم من خوف” Thus, “الله هو المؤمن و هم الآمنون.” So, *Allah is the provider* of “الامن و الأمان و السلام.” Hence, Allah is “The Believer,” He *believes and empowering His messenger with miracles and signs and proofs to confirm His message and prophet-hood*; also *The Keeper of the faith and Enabler of the believers to believe*.

<sup>22</sup> State befitting Allah alone; the *المتكبر* is for *uniqueness* and *not* for *mutuality* of action.

<sup>23</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical *inflections* (such as “سيخانك” or “سبحانه”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>24</sup> The word “yousabbeho” means [he] says, “subhana Allah,” that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in the Qur'an is a *Prayer*, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*).

<sup>25</sup> See the *Lexicon* attached to this *Translation* for الحكيم and “حكيم.” +